THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong: there hath not been ever the like, neither shall be any more after it, even to the years of many generations" (JOEL 2: 1, 2).

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TOBACCO, DRINK, AND INFAMOUS FASHIONS.*

BY PRESIDENT JOSEPH F. SMITH.

(*Concluded from page 773*).

Then you may go from these practices to lesser evils, perhaps, and yet not always very much lesser, because some people have become so addicted to the use of coffee that they do not have the power to say, "No, thank you, I don't want it." But if they were asked, "Will you take coffee, or will you have tea?" they will say: "Well, yes, please." Why? Because they are in the habit of it, and they can't say "No." I have noticed this in the society of so-called "good Latter-day Saints."

Not long ago, in the line of duty, we visited more than one good family, and when we sat down to their generous tables they said: "Now, what will you have to drink?"

"Why, I take water to drink."

"Well, won't you have anything else to drink?"

"No, I thank you; water is my beverage; I drink water."

"Well, but the water is not very good; there has been rain and it is riley, will you not have a little something else to drink?"

"No; water will do."

"Well, we haven't got so far along that we can do on water; we still have to have our coffee."

And so they drank their coffee, while we took water and enjoyed it; and while the water did not altogether agree with my taste, I believe I stood it as well as some who drank their coffee.

I hope my good brethren are here to hear me, for I would like them to know just how I feel and think about it. I would like to say it broadly enough so that everybody can hear it: the Lord says these things are not good, the law of God says they are not necessary, that they are harmful. The law of nature tells you they are not good because they are poisonous—mild poison, perhaps, but poisonous. I remember very distinctly, on one occasion, a good brother who took too much morphine as medicine. The doctor was sent for. He said, "Have you some coffee?" "Yes." "Go and make some coffee, as strong as you can." And they began to administer strong coffee to the man under the influence of morphine. What for? Why, they say that "like cures like," and it took another kind of poison to counteract the poison that was in his system.

I deplore the evidence that I see, wherever I see it, of disrespect or indifference to the things that the Lord has said are not good for man. I would that all Latter-day Saints especially, and that all mankind in general, would be willing to learn what God has said is good for man, and then, having learned it, would be obedient to the word of the Lord and keep His law—I wish we could. It is my duty to teach this principle, to advocate this doctrine, to implore the brethren and sisters to obey the law of God, and thereby receive His blessing, and the fulfillment of the promise that He has made to the children of men, namely:

"That all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow in their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them" (Doc. and Cov. 89: 18-21).

Another thing, how could an elder in the Church of Jesus Christ go where there are afflicted ones to anoint them with holy oil, to lay hands upon them and pray for them that "the prayer of faith might save the sick and the Lord raise them up," when he knows that he is contaminated with the use of things that God has said are not good for him? When he knows that he is not in harmony with the will of the Lord, nor with His law? It is the fervent prayer of a righteous man that availeth and is effectual, not the prayer of the impure and unrighteous; he could not do it, as Christ did it, for He was without sin, and in harmony with God's purposes always. When He spoke it was as one pure as God Himself. Why should He not have power to give hearing to the deaf and sight to the blind? Why should He not have power to cleanse the leper and to raise the dead, since there was no sin in Him and He was in perfect harmony and unison with God, with the laws of life and health and godliness? Why should He not

have power? But, you say, "He was the Son of God." So are you the sons of God, and the daughters of God. Why should we not emulate the example and life of Him who was sinless, and in perfect accord with His Father? He declared throughout His mission: "I came, not to do my own will, but the will of him that sent me." Why should we not feel that way? We did not come here to do our own will, but, as He did, to do the will of Him that sent us here, that we might learn of His ways and walk in His paths and be indeed His children. We have been buried with Him in the waters of baptism, and we have been born of the Spirit of God. Therefore, we should be able to see the truth, to discern between right and wrong, between good and evil, and between light and darkness; it is our privilege to know and love that which is good as against that which is evil, by the gifts of the Spirit bestowed upon us. Then why should we not keep the commandments of the Lord? If we do not, is it not because we think once in awhile of God and of godliness, and all the rest of the time we think of the world and of worldliness? We give our hopes, our time, our talent, our thoughts, our words, our actions, to the temporalities of life, and, once in awhile, we think of God. We come before Him in that pitiful form of unworthiness to crave His blessings and His favors. Do you wonder that we are often denied that which we ask for, and fail to receive that which we desire? It is because we do not ask aright. When we approach God in this way, we are not in a condition to ask aright, nor are we in a condition to receive that which we ask for, for God is not likely to bestow upon His children gifts and blessings of which they are not worthy.

I do not want to be burdensome to this vast congregation by talking too long, but I have another thought that weighs upon my mind, and this is not in relation to the men, but it is with respect to the women, and more particularly with regard to the manner in which they dress. Never, perhaps, at least within the period of my life—and I have lived in the world nearly seventy-five years—never, I say, within the period of my life and experience have I seen such obscene, uncleanly, impure, and suggestive fashions of women's dress as I see to-day. Some of them are abominable. I lift my voice against these audacious practices and these infamous fashions, and I pray that you who have daughters in Zion will save them, if you can, from following these obscene fashions, that if followed, will destroy the last vestige of true womanly modesty and reduce them to the level of the courtesans on the streets of Paris, from whence these debasing fashions come. They are the lowest and most degraded specimens of womankind, who have yielded their bodies to crime and their souls to death, if not to perdition, and are devoid of modesty and the sense of shame. We cannot afford to let our women follow such as these or to adopt the cursed fashions they set.

I need not dwell on this matter, but will say that while crossing

the street the other day, I saw a woman dressed to the height of this ridiculous fashion, and she was trotting along with little, short steps. She couldn't go any other way, hurrying across the street to catch the car. She got hold of the rail of the car and tried to lift herself up, but her foot would not go up to the step. By this time there was a crowd of men looking on. All of a sudden she stooped down, caught the bottom of her dress and raised it high enough to climb up. What an exhibition that was to the public eye! Would you like your daughters to expose themselves in such a manner? To do so they must of necessity part with their sense of womanly modesty, if not with all other womanly virtues. God have mercy on our girls, and help them to dress decently!

I suppose I shall incur the censure and displeasure of many in saying these things; but I do not care what the world has to say, what men say, nor what women say, in relation to these things. In my sight the present-day fashions are abominable, suggestive of evil, calculated to arouse base passion and lust, and to engender lasciviousness in the hearts of those who follow the fashions, and of those who tolerate them. Why? Because women are imitating the very customs of a class of women who have resorted to that means to aid them to sell their souls. It is infamous, and I hope the daughters of Zion will not descend to these pernicious ways, customs and fashions, for they are demoralizing and damnable in their effect.

Now, the Lord bless you. I could say a good deal more, perhaps, if it were prudent or wise. I do not know but that I have said too much already; but I believe what I say. I am converted to the gospel of Christ; I believe in Jesus with all my soul. I cannot doubt the evidences of more than sixty years of my experience in the Church in preaching the gospel. Everything has contributed to the confirmation of my faith in the divine mission of the prophet Joseph Smith, and in the glorious plan of life and salvation taught by the Son of God, both for the living and for the dead. I cannot disbelieve such things as these; they appeal to my judgment; they take my poor, helpless soul, my helpless mortal being, destined to pass through the grave, out of this mortal life, and above and beyond it, and there is no other hope or assurance on earth, that I have ever found, for a future reward or happiness or the enjoyment of the fulness of the hopes and aspirations of my soul, except those which are held out to me in the gospel of Jesus Christ, who came into the world with power to lay down His life and take it up again, the only being sent from God to earth who possessed the power to lay down His life and take it up again. To no other soul under heaven has this power been given, and He demonstrated the resurrection from death to life by His own example, and has freely offered the same deliverance to all the sons and daughters of God that ever lived on earth, or that will ever live from henceforth.

Christ has opened up to the world through faith and obedience this hope of everlasting life and exaltation in His glorious kingdom. Who else has taught such doctrine as this? Who else has exemplified this power and has done the deed, or given this object lesson before the world? Not one! Shall we deny it? Then look at the testimony of His disciples; they saw, they heard with their ears, they witnessed what they have declared to the world, and their testimony stands unimpeached to this day, and, in addition to this, we have the testimony of Joseph the Prophet. I say in addition to the testimony of Jesus Himself that He came from the Father, that He was His Father's Son, begotten of His Father, born of His mother Mary, thus partaking of the elements of eternal life and power over death, inheriting this power from His Father; and possessing the power to lay down His life through the mortality inherited from His mother, He says, "No man taketh it from me; I have power to lay it down, and I have power to take it up again." Joseph the Prophet comes to us in this dispensation and declares that the heavens were opened to him and to his associates, and he saw and heard, and he declares as the last witness, who has seen and heard and knows, that Jesus is the Christ and Redeemer of the world, even He who was born of Mary, crucified and rose again from the dead, and visited the inhabitants of this continent, as well as the inhabitants of the old continent, as we call it, and they also bear witness of him.

I believe in these things, I believe in Joseph Smith the prophet, I believe in the doctrine contained in the Book of Mormon, as I do that contained in the New Testament. I believe in the revelations that have come to the prophet Joseph Smith; and I say to my brethren that the book of Doctrine and Covenants contains some of the most glorious principles ever revealed to the world, some that have been revealed in greater fulness than they were ever revealed before to the world; and this, in fulfillment of the promises of the ancient prophets that in the latter times the Lord would reveal things to the world that had been kept hid from the foundation thereof; and the Lord has revealed them through the Prophet Joseph Smith.

This great work for the redemption of our dead, the uniting together of the living and the dead, the sealing power that takes the living children and unites them in the bond of the new and everlasting covenant with their fathers and mothers who have gone before them; the great principle that binds on earth and it is bound in heaven, that takes the woman, chosen by the man, and seals her to the husband of her choice with an everlasting, unbreakable covenant, or a covenant that can only be broken by sin or by the transgression of the laws of God, a covenant that can never be broken by death, by time, or distance, because God has confirmed it, it is sealed by His power for time and for all eternity; the work of baptism and other saving ordinances for the dead; the

endowments, and all the ordinances that have been revealed to be performed in the sacred edifices called temples which we are under commandments from God always to build unto His name—these things have been revealed to us in this dispensation in greater fulness and in greater plainness than ever before in the history of the world, so far as we know. Thank God for the truth! May we abide in it. May the Lord help us to be humble, prayerful and honest with our own souls, as well as honest with our Father and God, and make us capable of resisting evil and of rejecting wickedness, capable of discerning the darkness and of turning away from it, that we may walk in the light as God is in the light, that we may have fellowship with Him, and that the blood of His Son Jesus Christ may cleanse us from all sin, is my prayer in the name of Jesus. Amen.—*Improvement Era.*

PRESIDENT SMITH'S ADDRESS.

Mr. Le Roy Armstrong, editor of *Goodwin's Weekly*, has this to say of President Smith's attitude on the tobacco habit, and in condemnation of the use of the weed:

"In a broad and general way I am for the anti-tobacco doctrine promulgated by President Joseph F. Smith at the opening of the October conference. And I am unprejudiced, because I use the weed. One can be pretty patient with the various weaknesses of human nature, but here is a habit which God never planted in any human being. It is unnatural for man to chew or smoke tobacco.

"No habit is acquired at such expense of pain and discomfort, or against so positive and emphatic an opposition of nature. The man who smokes can remember when he began self-administration of nicotine poison, and he can remember no other convulsion of his frame which equalled that following his first cigar. The deathly sickness, the battle of normally clean tissues against the rank enmity of the weed, whether smoked or chewed, surpasses any other illness known to man. Seasickness is a horror. But it is a dream of Paradise and the Peri as compared with nicotine poison for the beginner. Ptomaine poison hurts, but it is colic compared to convulsions. There is no protest of the healthy body possibly approaching the physical warning against tobacco.

"And if the user of tobacco—the confirmed slave to-day, would apply to any useful endeavor the resolution, the persistence, the indifference to suffering, the courage, the power of will, the sacrifice of comfort—which he has devoted to acquiring the tobacco habit, he would have won—though the winning meant fame or fortune, love or leisure!

"President Smith is right. Smoking is foolish. There is not one word to be said in sanity to defend it. Chewing tobacco is

beyond all expression filthy. It is vile, vicious, self-contaminating, offensive to companions and repulsive to the community at large.

"And while neither he nor I will make an end of the custom, it is fair to say he told the truth, and it is a thing for patriotic men to applaud, because his word in that meeting will save some men from the one habit which has nothing to defend it and every consideration of cleanliness to oppose."—*Improvement Era.*

PROMINENT EDUCATORS ON UTAH AND THE "MORMONS."

(*Continued from page 775*).

DR. A. E. WINSHIP, editor of the Educational Review of Boston, and one of the best known educators in the United States, expressed his pleasure in returning to Salt Lake. He said:

"I have known this city longer than any other educator outside the state. I came here first thirty-eight years ago, and have been here many times since. I have seen all the city's later growth. The spirit here is unusually good. More people are coming ahead of time than for any previous meeting. This is partly due to the fact that the leaders realize that they must do their social visiting before the crowd comes.

"I've attended practically every meeting since 1882. No other city has provided such public decorations. The hotel accommodations are all that anybody could desire. The best people are coming—the people who make the association. It is going to be a meeting of fine spirit.

"The educational people have never been carried away with the popular criticisms of the 'Mormon' Church. They will come here appreciative of the wonderful achievements of the people of Utah. Educators realize that Utah has contributed more largely to the musical and artistic efforts that are distinctly American than has any other state in proportion to population. Last year a Utah boy won first prize in the New England Conservatory of Music. This year another Utah boy won first prize in the National Federation of Music Clubs. Boston selected Dallin's statue to place in front of her famous art musem, and last week the town of Arlington, near Boston, dedicated a historic statue by Dallin."

JAMES D. BARR, Panama-Pacific Exposition official and prominent California educator:

"I have attended many conventions in many cities and thought I knew something about entertaining visitors, but for big-hearted, cordial hospitality this trip is a positive revelation to me. And a Californian ought to know something about hospitality."

A. J. CLOUD, deputy superintendent of San Francisco schools:

"Never saw anything like it. I thought Californians were the champion entertainers, but this beats anything we ever thought of."

(TO BE CONTINUED.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 4, 1913.

EDITORIAL.

SECTARIAN SOPHISTRIES.

SOMETIMES when a "Mormon" elder makes the statement that there can be but one true Church of Christ on earth, sectarians reply that it can make no difference which form of so-called gospel religion a person practices, he is sure of obtaining eternal salvation in the world to come; for, though there are numerous sects in Christendom, they may be likened to so many different kinds of conveyances which serve the purpose of carrying passengers from one place, or city, to another—some travelers preferring to ride in railway carriages, some in automobiles, and many in various other kinds of vehicles; while not a few, by this arrangement, have to trudge along the road with weary steps afoot, and amongst the latter all the poor are numbered. The facts last cited are not, of course, brought into notice prominently by our friends who ride the Christian journey through in luxurious ease.

The illustration which they have thus chosen for the purpose of justifying the existence of the multiplicity of Christian sects, is an unfortunate one, since it so evidently gives the rich quite an advantage over their poor brethren, whose purses are empty. The inconsistency of representing the blessings of God, in the salvation of souls, as being received by some people in such a way that luxurious ease typifies conditions to them, yet experienced by others upon such hard terms that great weariness of body, or a toilsome journey, is their symbol, must be apparent to every one who has read in the Bible that God is no respecter of persons.

The illustration which we are considering is very forceful, not to typify the pilgrimage of saints along the strait and narrow road that leads to life eternal; but to show that man has a multiplicity of ways open to him by which he can travel the BROAD road that leads to perdition. Some of these are monopolized by the rich, some are favorites with the poor. Some take automobile joy-rides to hades, others trudge along in the poverty that comes from the curse of drunkenness. Many take the express trains of immorality and soon complete the journey. Thousands are taking passage in the ancient stage-coach of indifference and unbelief, and altogether the BROAD road to death is laid with as many different tracks, and provided with as many different kinds of conveyances as there are ways by which mortal man can sin. The way to eternal life, or heaven, is STRAIT, according to Him who

cleared the way for it, that is, it is close, rigorous, narrow, without accommodation for man's carnality or ease anywhere along the route, or affording mankind a choice of means by which he is permitted to obtain the blessing of salvation. If there are alternative conditions, or a variety of them, found in the Bible, upon which our eternal salvation is predicated, why does not the sectarian world point them out? The SIN of sectarianism—of having automobiles, railway carriages, and various kinds of conveyances for Christians supposedly journeying heavenward, is being openly confessed by many of the leading lights of modern Christendom. In view, therefore, of these facts alone, it is evident that our opponents offer us a fine illustration of the way or ways by which people are LOSING heaven, or eternal life—not WINNING it, and having a special aptitude for representing the various means by which men go to destruction and death, it can be of no value whatever to show how they reach life and salvation in God's presence, and those who rely upon it to justify the existence of sects in the Church of Christ, are being led captive by Satan at his will.

Another illustration of a similar character which is used by our sectarian friends to make it appear that the various religions of Christendom are useful and necessary, is founded on the saying that all the roads of this world lead to Rome, and this fact they claim illustrates how the various Christian denominations all lead to heaven.

Making allowance for necessary waterway connections, all the roads of this world do lead to Rome, and they are wonderfully apt in illustrating the influence which Rome has exerted upon the destinies of the human family in ancient and modern times, whether we view the matter in a political, social or religious aspect. No attempt will now be made to show at length to what a great extent this has been effected, and it suffices to say that it was from Rome that the northern barbaric nations learned the principles of civil government which finally developed into the constitutional forms which are so widely established in our times, and under which we enjoy such a large degree of personal liberty. So effectually have the political institutions of ancient Rome been impressed upon the life of the modern world, and adopted by it, that, to cite a familiar example, the United States government is little more than a modified form of the Roman in the days when it was republican in principle.

Again, while the Christian world of present times adopts the Jewish scriptures as the guide of its moral and religious life, its social customs are not Jewish, but largely Roman. In this circumstance we find the strange contradiction of a people who claim that the Jewish divine law is the world's only means of knowing what the will of God is respecting the government of His family on earth, and what principles are necessary to obtain eternal life,

yet at the same time they follow largely the social order and customs of a pagan nation, which is everywhere set forth in those same Jewish scriptures as the most powerful and unrelenting foe that divine law, order and government has ever been called to meet in this world. It is the old story of the Israelites in the promised land, who, while having God's law in their possession, yet adopted the customs of the pagan nations who inhabited the land of Palestine and vicinity, before God led His chosen people thither.

But these features of Rome's influence in moulding the destinies of the modern civilized world, are of less importance than is the fact that in a religious sense the imperial city of the Cæsars has been the dominating power in Christendom from the earliest times of our era down to the present day. With a single exception all the various roads which the Christian world is now pursuing lead to Rome. The Greek Catholic church is, in a word, Romanism administered by a separate set of officials. Protestantism is modified Catholicism, and every new sect that has arisen among Protestants since Luther's day, is a modified Protestantism of the original or later kinds. As many sects have sprung out of an original Protestant stock, so that itself has come out of Catholicism, which is the main trunk line leading to Rome. Since the world has been so largely influenced by that great city, the roads of the world which converge on it may be fittingly used to show not that the churches of Christendom LEAD TO HEAVEN, but that THEY LEAD TO ROME. If the broad trail which they have blazed in the line of their descent be followed to the end, we will find it in Rome; or if we start outward from that city, and follow the divergent pathways that branch off from the main highway, we are sure to come to some so-called Christian sect of our times. Thoughts of this kind ought to make Protestants none too anxious to use an illustration which, when properly applied, shows their apostatical connection with Rome very clearly—a little repairing having been done at the time of the Reformation on some of the divergent roads; but that is all. There is but one Christian Church on earth that is not a branch from the Roman trunk line in descent or in principle, and that is the Church of Jesus Christ of Latter-day Saints. No one can trace any connection between it and Rome, either directly or indirectly. It is not reformed Catholicism, it is not reformed Protestantism. All the great and the little bodies of these respective "isms" have alike protested that it has not sprung from them, and its whole history proves that they are correct in this view.

Not only are our friends again unfortunate in choosing an illustration with which to make an attempt to bolster up a false assumption; but upon different grounds it is purposed now to show that there is no propriety or sense in making the roads that lead to Rome stand for or represent the Christian life in a single individual, or in any number of them together, however great.

A little reflection will bring to mind the fact that the roads of a country must necessarily be lengthened, and branch connections made in continually increasing numbers as the settlements of man are extended into the unoccupied regions of the world; and starting thus from an immense number of different places on the earth there must be, of necessity, just as many different roads, to speak in general terms, as there are places from which they start. Now, if it could be shown that the journey heavenward is made also from many different conditions or states in life, this pet roads-to-Rome illustration of our sectarian friends would be a very fitting one; but it is right at this point where it fails to perform the service that their cause requires. It makes no difference how widely scattered human beings may be upon the earth, all those who have ever reached heaven, except Jesus Christ, have had to make the START from the same point, and that is a state or condition of sin, and the purpose of salvation is to bring mankind out of that, and establish him in righteousness, so that he will be a fit subject for heaven and happiness. If, now, all the human family who had any desire to go to Rome, at any one time, were located, say, in Florence, Italy, one good road without branches would accommodate them, and if they should set about building several hundred different highways and byways of their own, when the one already provided for them, free of all cost, was ample to afford room for all travelers, one ought to be excused for suspecting their sanity.

The salvation which God has provided for mankind is one that leads from sin to righteousness. Just these two points are the ones that are considered by the Almighty when He presents the plan of salvation to us individually, and between two points one only shortest line can be drawn, and unless we charge God with not having laid down for us the shortest and best plan of passing from one of these (that of sin) to the other (that of righteousness), we must admit that THERE IS ABSOLUTELY NO ROOM FOR MORE THAN ONE WAY BY WHICH MAN MAY ATTAIN RIGHTEOUSNESS, AND HEAVEN as a consequence. The point in view is an important one, and further remarks shall be made upon it. Let us, for instance, take the law against murder, and ask ourselves if that law can be kept in more ways than one; or if a Methodist keeps it in any manner different from the way a Catholic keeps it, and if the former must have a different church organization from that of the Catholic before he can keep it to his own satisfaction or the approval of God. Take the commandment in relation to stealing for another example. There is only one way in which that commandment can be kept, and that is to refrain from stealing. If a man is a Baptist he does not have to leave that church, and set up an anti-Baptist organization to keep from stealing, and if he does separate from the parent church he will find the same old way of keeping the law against stealing confronts him still—the manner

of obtaining righteousness under that law has not been affected in the least. In these examples we are enjoined from the commission of certain acts; but we shall find that these remarks apply with the same force when we take into consideration any command which requires the doing of something, as, for instance, that one which makes it our duty to love God. The principle of loving will be exercised in precisely the same way by an Episcopalian and a Lutheran, and of course two separate churches are not needed to enable them to obey this command of the Almighty, and by so doing progress in the way towards righteousness and heaven. Presbyterians and Congregationalists do not need to live separate and apart from one another in order to love their enemies, nor have separate church organizations in order to do good to those who despitefully use them. There is a unity of feeling exercised in observing these principles, no matter to which society a person belongs.

Again, we are taught in God's word that a new birth must be effected in the soul before one can enter into God's kingdom; but nowhere is there any provision made in the Scriptures by which this necessary work can be accomplished in different ways. The principles which give birth to the life of God in the soul are no more variable than are those which pertain to the production of mortal life; and it would be folly for a person to speak of being born of God's Spirit according to the Methodist doctrines, or system, and of another who had attained the new life by a Catholic process, and of a third who was born of God according to the Baptist plan.

It is when we thus consider the unity of principles, the unity of faith, the unity of godly practice, the unity of righteousness, the unity of God's process for creating new creatures in Christ Jesus, that we find the theories of man which hold that a ride in an automobile for one person, or in a railway carriage for another, or in other kinds of vehicles for still others when going from one place to another, or that the different road-ways that lead to Rome, are typical of different ways by which men can lead a genuine Christian life, go to smash, and leave the foolish sinners, who seek by such flimsy fancies to justify the sectarian divisions of Christendom, without even a foundation of sand upon which they can rest.

One church is all that is needed in this world in which to practice any and every principle of righteousness that God has revealed to man. There can be but one way in which His laws can be kept, and that is by obedience, and one church will accommodate all who are willing to yield this service to Him.

T. W. B.

A CHILD generally speaks the truth as he sees it. It is a pity that culture should ever break up this habit.

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference was held on Sunday, November 23rd, 1913, in the Latter-day Saints' Chapel, Sycamore Road, Handsworth, Birmingham. There were in attendance: President Hyrum M. Smith of the European mission; Elder Wiley S. Collett of the Sheffield conference; Elders Willard E. Rigby and Harold Pardoe of the Leeds conference; President Warren S. Tew and wife, twenty-two traveling elders and one lady missionary of the Birmingham conference.

The morning session commenced at 10:30. The hymn, "Come, listen to a prophet's voice," was sung. Prayer was offered by Elder Allen C. Mortensen. Singing, "All hail the glorious day."

President Warren S. Tew welcomed all present.

President Hyrum M. Smith spoke for some time upon the sacrament of the Lord's supper, showing how it was instituted by the Savior just before His crucifixion, and told how it was restored by the Prophet Joseph Smith in its simplicity and purity after so many hundreds of years of spiritual darkness. Only baptized believers and those who come to God with a broken heart and a contrite spirit are fit subjects to partake of these holy emblems.

The sacrament was then administered by Elders George W. Lunt and George C. Loveridge.

Elder David H. Cannon showed from scripture that all prophecy should be interpreted literally, giving illustrations from both the Old and the New Testament to prove his arguments. He then bore a strong testimony to the truthfulness of the gospel.

Elder Samuel J. Russen was glad to have the privilege of bearing his testimony to the people of Great Britain. Speaking upon the principle of baptism, he said that this ordinance was for all who are capable of repenting of their sins: this eliminates little children, and shows that they are alive in Christ, even from the foundation of the world.

The choir sang the anthem, "Behold, how good and joyful."

The benediction was offered by Elder Harry V. Graham.

The afternoon session commenced at 2:30 by the congregation singing, "Praise to the man who communed with Jehovah." Invocation by Elder Clyde A. Russell. Singing, "Come, come, ye saints."

Elder Joseph B. White presented the general and local authorities of the Church, who were unanimously sustained, after which the statistical report for the past six months was read.

Elder Leland F. Pilkington said he was pleased to be privileged to preach the gospel. Said that prayer was a principle of the gospel, and should never be neglected. Christ prayed to His Father whenever necessity required it, and by so doing set a pattern to all mankind.

Elder Willard E. Rigby dwelt for some time upon the Word of

Wisdom. If we are to accept the word of the Lord in latter days, we must believe that tea, coffee and tobacco are injurious to our system; our bodies will never be clean while they are contaminated with these poisons.

Elder Andrew Wilson then cited examples showing that the Christianity of to-day is not satisfying the demands of intelligent people; but men are seeking for something that will teach them their relationship to God and His Son Jesus Christ, as well as the principles of a social religion. He then bore a strong testimony to the fact that "Mormonism" teaches men who their neighbors are, and how to treat them.

Elder James M. Jones spoke for some time on the organization of the Church. Stated that the reason the churches of to-day are devoid of the true spirit of Christianity, is because anciently the people stoned and killed the apostles and prophets who were left in charge of the church, and now we find only the dead letter and form of the church left.

Elder William H. Woodyatt referred to the priesthood of God. This is the authority of God delegated to man. All the prophets from Adam to Moses held it, then because of the disobedience of the Israelites, the lesser priesthood was given, which priesthood remained till John the Baptist. He acted under the same. Jesus brought back the higher priesthood; but through apostasy both were withheld by God, making it necessary for a re-opening of the heavens in order for man to be rightly endowed from heaven to preach and administer in the ordinances of the gospel.

Singing, "Arise, O glorious Zion." Benediction by President Hyrum M. Smith.

The evening session commenced at 6:30 by singing, "I'll praise my Maker while I've breath." Prayer was offered by Elder Luther H. Haderlie. Singing, "The Spirit of God like a fire is burning." Attendance 350.

Elder Wiley S. Collett was glad to bear testimony to the truth. Referred to the many scientific discoveries made by man, which have proved so beneficial to all mankind; but the religions of to-day seem to be at a standstill because the things of God are understood only by the Spirit of God, and the Latter-day Saints are the only people who claim to receive revelations through this Spirit.

Elder William H. Woodyatt rendered a solo.

Elder George W. Lunt proved by the scriptures that the Godhead is composed of three separate and distinct personages.

Brother Charles C. Edwards and Sister Maekin rendered a duet entitled, "Singing to the pilgrims of the night."

President Hyrum M. Smith advised all to investigate the testimonies borne by the elders. No person, when behaving properly, has ever been turned from a Latter-day Saints' house of worship. We are here to declare unto men that God is the same to-day and forever. If men will seek they will find the blessings of the Lord

have never been withheld from the upright; but if we are sinful and rebellious the Spirit of the Lord will leave us. There is a time of judgment which no man can escape.

We are here to warn the people of the judgments which will come upon the wicked and unrighteous. If the whole world were to accept "Mormonism," the only good that would come to us would be the joy we would receive by knowing they will be saved. Just as God spoke to former prophets, so has He spoken to the Prophet Joseph Smith, and the world is wroth because he has restored the gospel to men. Men rejected Christ and cast Him out; and because of this the world has been in utter darkness so far as revelation is concerned.

Referred to the Book of Mormon and promises made therein to the effect that if we ask God the Eternal Father whether it be true, He will give us an answer. This promise would never be made by an impostor. By sealing his testimony with his life's blood Joseph Smith's testimony stands against the world. The speaker then bore a strong testimony, and declared his message to be true.

The choir sang the anthem entitled, "Send out Thy light." Benediction was offered by Elder Joseph B. White.

On Saturday, November 22nd, 1913, at 2:30 p.m., President Hyrum M. Smith met with the elders in priesthood meeting. Reports were submitted by the elders, after which President Smith gave some excellent counsel and advice.

JOSEPH B. WHITE, Clerk of Conference.

FROM THE MISSION FIELD.

Successful Concert.—On Thursday, November 6th, 1913, a successful concert was held at 30 Abbotsford Place, Glasgow (Scottish conference), by the Glasgow branch. The traveling elders of the conference were also in attendance, and a very enjoyable evening was spent.

Social and Bazaar.—The sisters of the Relief Society of the Nottingham branch (Nottingham conference) held a successful "tea," social and bazaar on Saturday evening, November 8th, 1913, at the Adult School, Friar Lane. Many members and friends were present, and had an enjoyable time.

Releases and Departures.—The following named missionaries have been honorably released and took passage on November 22nd, 1913, for New York, per s.s. *Lusitania*: Henry E. Athay and Earl Weaver; and on November 27th, 1913, Hyrum Baker sailed for New York, per s.s. *Celtic*. These elders have all been laboring in the British mission.

Baptisms.—A baptismal service was held at "Deseret," 152 High

Road, South Tottenham, London N., November 22nd, 1913, at which six persons were admitted into the Church of Christ. Elders A. J. Sperry, R. C. Affleck and D. C. Forsey officiated.

On Saturday, November 22nd, 1913, a baptismal service was held at Lowestoft (Norwich conference), when one soul was added to the Church of Christ, Elder James D. Thorne officiating.

On Sunday, November 23rd, 1913, a baptismal service was held at Birmingham (Birmingham conference), when four souls were added to the fold of Christ. Elders Clyde A. Russell and William Woodyatt officiated.

Arrivals.—The following named missionaries for the European mission arrived in Liverpool, November 27th, 1913, per s.s. *Victorian*: Walter Cannon, John H. Cottam, St. George, Utah; Thomas Peterson, James F. Peterson, Preston, Idaho; Morgan McKay, Arias G. Belnap, Ogden, Utah; Earl G. Broadhead, Nephi, Utah; Daniel Beck, Centerfield, Utah; Stephen H. Paskett, Gronse Creek, Utah; Alonzo H. Peterson, Brigham, Utah; Parley P. George, Montpelier, Idaho; Marion Knight, Plain City, Utah; Augustin L. Hanks, Alvin D. Stoker, Clearfield, Utah; Victor E. Israelson, Borgan A. Anderson, Hyrum, Utah; Ernest E. Sonderegger, Midway, Utah; William R. Dixon, Rigby, Idaho; Spencer Heiner, Morgan, Utah; Hyrum Jepson, L. Albin Erickson, Mink Creek, Idaho; David L. Olsen, Logan, Utah; Bernard W. Nash, Salem, Utah; Carl O. Hanson, Turner, Idaho; August G. Omer, Le Grand Richards, Sister Ina A. Richards, Grant M. Romney, Salt Lake City, Utah; Arland Davidson, Parker, Idaho; William A. Shuldberg, Winder, Idaho; P. Lee Nebeker, Willard, Utah; W. L. Mahoney, Heber, Utah; Myrl Lewis, Kamas, Utah.

Appointments.—The elders who arrived for the British mission on November 27th, 1913, have been appointed to labor in the following conferences: Walter Cannon and Thomas Peterson, Liverpool; Morgan McKay, Scottish; Earl B. Broadhead, Bristol; Daniel Beck, Manchester; Stephen H. Paskett, Nottingham; Alonzo H. Peterson, Leeds; Parley P. George, Sheffield; Marion Knight, Victor E. Israelson, Newcastle; Augustin L. Hanks, Irish.

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